1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

614 with paternal descent. Of these, maam and vaaf belong to the Buz-
616 zard moiety, aapap and apki to the Coyote. A recently added sib, called okori, seems to be a catchall to take care of people whose affiliation is lost and varies as to moiety. The sib of an informant was recorded where known, but it seemed to have little to do with ceremonial functioning.

621 The important unit in ceremonial life, as in economic life, was the village. Each dialect group comprised some four or five of these, each with its cluster of offshoots and its hill camps, for use in the dry season.[2] Isolated in their separate valleys, these "village units" did not necessarily co-operate even for war. Each had its own set of hereditary officers, its local fetish, and its version of the ceremonies. Each was suspicious of its neighbors, particularly those of another dialect division. When they met for intervillage games, they prefaced the contest with a ceremony of challenge, indicative of the hostility that was inwardly felt. Had each of these units been given a separate grant of land, as was done for the Pueblos, we can imagine that they might have developed differences comparable to those of Tiwa, Tewa, and Towa.

●791 A thorough study of these regional differences might cast some light on population movements in Papago and Pima country during the restless millennium before the coming of the whites. Very different influences have been operative there, for some ceremonies reflect the needs of an organized, agricultural people, some those of hunters and individualists. However the ceremonies arose, Papago culture has turned them all to one purpose—rain. War, puberty, curing, even the gathering of salt, were not crowned with success unless they brought this one supreme boon to a desert people.

THE ORIGIN MYTH

793 As a preface to Papago religious beliefs, it may be well to outline the origin myth. This myth does not form a consistent basis for the ceremonies as do, for instance, the Navaho hero narratives. In some respects, indeed, the rituals draw close to it, and the songs and speeches are said to have been used when the need for super-

[2] *Ibid.*

1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

dained as man's food. But this privilege has been granted by themselves and must not be abused. The slightest waste or cruelty will cause them not only to withdraw the food supply but also to punish man himself by disease. The way to cure disease is to please the animals by virtuous living and thus acquire power to overcome the evils they send. The cycle is complete. The connection of practical economy with religious belief has been worked out by this frugal people as far as by anyone.

Not only the animals are living powers. Every part of the natural environment is also personified and must be treated with circumspection and respect. The individual, when going about his duties, should never attack nature roughly, but explain his need and ask for help. "I have come to get clay," says the woman who is digging material for her pots, "be favorable to me." The hunter, bending over a dead deer, apologizes: "I have killed you because I need food. Do not be angry." The planter, taking a handful of corn kernels from his pouch, adjures them: "I am dropping you into the earth. Now ripen well." It is a religion whose every act is focused upon the forces of nature, constraining them to help man or, at least, not to hinder him in his arduous tasks.

Those forces are not either good or evil. The Papago do not explain the supernatural world as a dualism, inhabited by both kindly and maleficent spirits. Rather, it is permeated by power which is helpful or destructive according to the medium through which it passes. A good being, human or supernatural, will use it for good; a bad one for evil. And the same being will change from time to time. Thus I'itoi and Earthmaker are not opposed forces, like God and the devil, but both in turn benefit man; then both mishandle their power and harm him. So the animal guardian spirits can turn unfriendly and send diseases. So the shaman can change from a healer to a sorcerer.

The fear of power is an underlying motive in Papago religion quite as much as the reverence for it. A man who has obtained power through vision or ceremony is regarded with apprehension as well as respect. "He might forget to take care of his fetish, and then he could make us all sick." The shaman, greatest recipient of power, is also the only villager who can be killed with impunity.

1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

Papago records are full of accounts of the lynching of shamans whose power had turned destructive, perhaps without their knowledge. I'itoi himself was killed in just this way. It may be suggested that the story of the "dying god," shared by the Papago with several California tribes, is, in fact, a magnified picture of shaman killing, reflecting actual practice among the peoples concerned.

CONTACT WITH THE SUPERNATURALS

Contact with the supernaturals was achieved by two methods that differ so much that they amount to separate religious systems. On the one hand was a calendric round of ceremonies, conducted by a priestly hierarchy and bringing blessing to the whole community. It was a system of group control, in which the average man made no individual approach to the supernatural and received no individual power. He danced, directed, and he helped with the manual work of a ceremony, but he had no other responsibility. The blessing he received was the general one of well being for his village.

Opposed to this was the democratic concept of the guardian spirit, opening the power quest to everyone. Formerly a Papago expected no success in life unless he had met some spirit tutelary who had given him a song for use in time of need. Old tales do not speak of heroes by name, but rather as hawk meeter, Coyote meeter, crane meeter. The conquest of the great houses is explained by the statement: "They could do nothing against us, we had so many meeters."

One such system has usually been enough for an Indian group—as communal ceremonies were for the Pueblos, and the vision for the Plains. With the Papago the two seem to have been almost equally developed. However, each had a distinct function. Communal ceremonies brought rain and therefore food; they have been spoken of here as "food ceremonies." Vision experiences brought power for individual achievements; the rites which set the seal on such achievements have been referred to as "power ceremonies." Different as the two were, both in purpose and in procedure, they were oriented to one final end, the acquisition of rain. Even in-

1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

not only to herself but also to others until she had been purified. But the ceremony in her case was negative, nullifying evil, but conferring no positive reward. Whereas the man fasted almost to starvation, the girl fasted only formally. While the man was received into the fellowship of initiates, the girl was merely freed from restrictions until she next became dangerous. The dance, with license, which followed was a thoroughly practical expedient, making the women available to the village as future mothers rather than conferring any personal benefit upon them.[16] Perhaps we might think of the psychological attitude here as similar to that of the Aztecs, which equated the child-bearing woman with the warrior.

Failure to complete the ceremony in any of these cases meant danger, both to the individual and to the community. If a "ripe man" did not guard and "feed" his fetish properly, "he could make us all sick." If a girl omitted her ceremony, her village might be struck by lightning. This constantly expressed fear of the misuse of power is one of the basic elements in Papago religion. Shaman, eagle killer, enemy slayer, salt pilgrim, and woman were objects of constant suspicion, lest their supernatural contacts should be improperly treated. Few groups have placed so many people in this category or demanded such rigorous purification.

The final objective of every ordeal was rain and food. The girl's ceremony had its fertility features, to aid the growth of corn. The man became a rainbringer, for, said informants, if he had been through all three purifications, he achieved the title *siiwanyi*, the word used for the rain magicians of the ruined great houses. Papago religion, oriented to the stark essentials of life, channeled all its ceremonies toward the goal expressed in the growth rituals: "Thus I shall feed my children and my relatives, coming from afar."

[16] Sahagún, Seler, pp. 304-5.

3: Underhill E-5 (1931-1935) 1936
NU28 Papago NU28

The essential differentiation between Papago and Pima, which is now so obvious, began at this time. The Pima adopted American names and American clothing, and by 1871 had an American school. Meantime the Papago, when they spoke any language at all but their own, spoke Spanish, wore mantillas, and regarded the Altar Valley as their source of culture. More important still, the Pima gave up most of their ancient ceremonies while the Papago continued theirs.

Among the most important had been the ceremonies for war. The marauding Apache, in the hills to the east of Pimeria, had provided constant persecution since Kino's time, but in 1887 they were subdued by the United States, with the help of both Pima and Papago.

After this, scalps were no longer taken, and the important ceremonies of the warpath, of victory, and of warrior's purification were abandoned. But, until the present generation, the Papago continued their intervillage games with the accompanying dances, their cleansing ceremony for food, and their driving away of evil. Even yet, the northern part of the reservation ferments liquor from the giant cactus fruit and drinks it ritually as a magic to saturate the earth with rain. The shamans still practise, and the lay curers dream songs which give each one power over some particular disease sent by a particular animal. Other power can still be obtained, if not from scalps, then at least by the killing of an eagle or the ritual fetching of salt from the Gulf of California. Most of these ceremonies, as they occurred some fifty years ago, are described in the succeeding pages.

The writer made a series of ethnological studies among the Papago under the auspices of Columbia University, covering the periods June to October 1931, February to October 1933, November to January 1934, and October to November 1935, much of the work being financed by the Columbia University Council of the Social Sciences. During most of this time the narrator of the following autobiography, Maria Chona, acted as informant, hostess, guide, and means of introduction to the various villages, in most of which she had relatives or descendants.

Chona is a corruption of the Spanish name Encarnacion, with which the old woman had been baptized on a childhood trip to Mexico. She was the daughter of a prominent leader, José María, nicknamed Con Quien, the name of a Spanish card game. Since the words themselves would have little significance, the nickname has been translated hereafter as "The Gambler." Chona was inordinately proud of this father who had been appointed village chief or "governor" when the Papago first came under American supervision. The Papago custom in most ancient times had been to have a ceremonial leader who performed a few executive functions, but

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

Chapter VI

DIVERSE CREEDS

771 IT IS difficult to make generalizations about Papago religion, for belief in and practice of the five kinds to be found on the Reservation today—aboriginal, Sonora Catholic, Roman Catholic, Presbyterian, and Baptist—vary greatly in different districts and in succeeding generations. It is safe to say that the native religion is still important in varying degree to all the Papago except the strictest Presbyterians. However, even some of the most ardent followers of the old religion are also Sonora or Roman Catholics, and in the western districts and in many eastern villages Sonora Catholicism—combined with old Papago beliefs—holds almost complete sway. Where the Franciscans have established schools or churches, the people are beginning to become Roman Catholics; but here, too, the old beliefs are retained. In five eastern villages the Presbyterian faith has made some headway; many members of this church deny certain of the old beliefs, though they still visit the medicine men. A Baptist missionary who began to work in Sells in 1943 drew crowds of Indians to his services, but this sect is too new on the Reservation to be adequately evaluated.

THE OLD RELIGION

771 609 The Papago are polite and patient with the inquiring visitor, for they know that "white people are like that—they always want to know everything." But there is one realm of Papago life which the people will never reveal in its completeness and complexity: their old religion. The old people feel that the "Milikans" (Americans) manage their economy and dominate their politics. This they do not mind because the Milikans "help a little, though we lived a long time without them." Nor do they mind the white people visiting their Christian churches, because, after all, Christianity is a part of white culture. But they will brook no interference in the one thing the Papago have left which is their very own—their religious life. They do not wish it to become known among the white people, who would not understand it, would laugh

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

at it, would try to influence it. Such interference might upset the whole Papago scheme of things. 771 609

Fear of interference is based to some extent on experience. For many years the government tried to stop the summer rain ceremonies because they involved wine and intoxication. With characteristic elasticity, the Papago merely attended the ceremony in another village when pressure on their own community became too severe. Such efforts on the part of the government were abandoned in 1933, when it was conceded that Indians, like other citizens, have a right to religious freedom. Presbyterian missionaries have tried to stop the "heathen rites" by forbidding their converts to attend, and within their own territory they have been fairly successful. The approach of the Roman Catholics has been quite different; they have worked slowly, trying first to eliminate from native belief what they felt to be contrary to their fundamental creed and then, with time and a good deal of sympathy and understanding, seeking to bring the people to more orthodox faith and practice. 771 609 797

Despite the fact that for a decade white interference has been very limited, much of the old religion has disappeared. In most parts of the Reservation people say that the old men who know the ancient ceremonies are dying off and that no one else has learned how to conduct them, and they bemoan the consequent disasters. This applies, however, chiefly to the ceremonials in which many participated. The rites of the medicine man and singers, which do not require a group, apparently flourish everywhere on the Reservation, though Papago fear that these may die off, too.

Papago ceremonial life seems to be mainly concerned with two things: rain and health. Though many of the old practices have disappeared, the emphasis on these two all-important areas continues.

BRINGING RAIN

Many Papago songs—secular as well as religious—mention the importance of rain, and everyone takes care to do the proper things to bring rain. (For example, when the cactus fruit is picked, its shell must be left on the ground with the inside exposed.) Though the medicine men's principal function is to diagnose the cause of illness, they also look for the cause when rain does not come. During the severe drought of 1943, medicine men from all parts of the Reservation met to inquire into the causes; one of the reasons appeared to them to be the killing of horses in the dourine epidemic. 789

Most of the old Papago ceremonials are in one way or another connected with bringing rain, even though the primary purpose may be different. The annual treks to the Gulf of California in the old days were made to get salt,

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

DIVERSE CREEDS

THE OLD AND THE NEW

All the Sonora Catholics adhere to aboriginal beliefs. *Santos* are buried with the dead as food and clothing were in the old days. San Francisco and the rain spirits, Spanish prayers and the medicine man's eagle feather, are believed equally efficacious in bringing rain. During one severe drought, a medicine man decided that the cause lay in the inadequate care of *santos* which had been interred when their owner had died. So the medicine man directed certain women to retrieve the sacred pictures and bring them to the church, where a circle dance would be held. As the women were returning with the *santos,* a great storm broke. Thenceforth, these *santos* were kept in a shrine; they are pictures of San Francisco.

At another place on the Reservation, the women sought to end a drought by walking through the fields with their *santos* and singing Spanish hymns. This they did for four days. The rain came on the fourth day.

Thus the old and the new exist side by side or are inextricably blended. The Papago uses every means at his disposal to bring rain; he summons every power for good of which he knows to bring good luck and good health. Perhaps one or another of these powers is responsible; it does not matter, for the Papago has done what he could.

ROMAN CATHOLICISM

When the Franciscans renewed Catholic missionary activities among the Papago early in the twentieth century, most of the Indians were Sonora Catholics. To the priests these people were hardly Catholics at all; their faith, the priests said, was a "religion of externals," of whose real meaning they were unaware.

In the southeastern, central, and extreme northern parts of the Reservation the Franciscans began to teach the Roman creed, to introduce the Mass and other sacraments, and to make the Papago "good Catholics." At about twenty villages there are now Roman Catholic churches (see Map 1), and many Papago have been baptized, attend Mass, and send their children to one of the five mission schools on the main Reservation.

In the western districts the Franciscans have made little headway, and most of the people remain Sonora Catholics. Here the first converts were made about 1929, when a few children were baptized, and in the following years priests came now and then to draw more of the people into the fold. Some of the converts, however, reverted to the Sonora faith after a difference with the priests, who have since referred to them with grave disapproval as "Montezumas." In 1941 one Franciscan began to make regular trips to the west to

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

631 III. *Tótokvan.* ("Those who wear loose breech cloths." *Tókvan*, something loose. The designation [184 alludes to the habit of the people of this section of using 291] long or loose loin cloths or breech cloths, different from those worn by the other groups. They are at present more frequently called by the nickname *kíkima*, smart ones.) This section comprises most of the Santa Rosa valley, the Comobabi range, and extends east as far as San Xavier, which place was settled mainly by people from Santa Rosa. This is, roughly speaking, the north-eastern part of the Papagueria.

IV. *Kokeloroti* (Indian rendering of the Mexican *Tecoloteros;* from *tecolote*, owl). Their original name is *Tjukutkokam Kíkam*, "owl's cry inhabitants." *Tjúkutko*, owl's cry; *tjúkut*, owl, and *ko*, cry; *kikam*, inhabitant, derived from *ki*, house. These people are said to have started originally from the rancheria Tecolote, in Papago Tjúkutko, and extend from Indian Oasis southward, comprising such rancherias as Fresnal, Kóxikux, Tecolote, Sépanovak, and Pozo Verde. This section is approximately the south-eastern part of the Arizona Papagueria, and, according to the information of a Papago otherwise trustworthy, also includes the Mexican Papagoes.

● 771 773 Although the Papago, as we have seen, have elaborate dancing festivals, their religion is not regulated by exterior observances to such an extent as is the case with many other Indian tribes, as, for instance, that of the Pueblo Indians, or of the Huichols of Mexico, whose whole life is ruled by ceremonies and symbols. Many

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

still pray to the sun, which they call father. The deities most mentioned are Elder Brother and Earth Magician. The first of these is known under two names, Íitoi, which means "to drink it all," and Sîhu, which was given him after the deluge, when he was the first to land. He helped Earth Magician at the beginning of time to bring order out of chaos, and may thus be termed the creator jointly with him. He created deer and other animals as well as the trees that bear fruit, making strong roots to hold the trees. He was a great singer. As we have seen, Baboquivari peak and Pinacate belonged to him, and here sacred caves, in which he was supposed to dwell, were devoted to his worship.

In their creation myths there are divergencies, as may be expected. One version begins:

"In the beginning was Sky and Earth. Sky came down and embraced the Earth."

Another is rendered thus:

"In the beginning the world was all darkness and all the time everything was moving around. In that time there was born a child Tjívurt makai, Earth Magician, and he began to consider what to do to make the world quiet. He took up some earth, mixed it with water, and made a round flat cake which he put down on the world to calm it, but it was of no avail, for the earth kept on moving around. He tried to steady it, moving it back and forth, and in doing so he separated the earth and the sky. A noise was heard and another child was born, who was Íitoi. He came to Earth Magician who asked him where he was born. 'Earth is my

175
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The principal aboriginal crops were corn, beans, and squash, to which the Spanish missionaries added wheat, kidney beans, lentils, vetch, chick peas, and possibly watermelons. These new crops, however, were not grown in significant quantities until the last few generations. Wheat could be planted in February and harvested in May, and corn was regularly planted in July or August when the summer rains came; thus two grain crops a year became possible, greatly increasing the agricultural potential of the area, although it was still limited by the extreme variation and scarcity of rainfall.

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The typical family was made up of the parents, their children, and the wives and children of the sons. Such units were grouped into villages with a tendency for village members to be related through the paternal line. Like other southern and western Arizona groups, the family was the important economic unit, with each family responsible for its own subsistence.

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[771]
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Religious practices were centered around the recurring events of the annual economic cycle interspersed by many curing and other personal crisis ceremonies. The regular annual round of ceremonies included as its most important events a rain ceremony in early summer, after the gathering of the fruit of the giant cactus, at which the fermented juice of the fruit was drunk, and a deer dance in the autumn or early winter when the people had moved into their mountain localities from the summer field villages.

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28
Pima NU29

Pa 658 797

There is what is termed a "contract school" located at Tucson, which many of the Papago children attend. The school is established and supported in part by a missionary department of the Presbyterian church. The buildings are large, airy, well planned, and adapted to the purpose required. The pupils seem well disciplined and clean. The government pays a stated sum annually to the school for each pupil in attendance as reimbursement for board and clothing furnished. The school owns 5 or 6 good buildings, all in good condition and well furnished, also a farm of 43 acres. On account of lack of water but few garden vegetables are grown, but barley and wheat yield abundantly.

Some of the scholars are taught carpentering, painting, and plastering, and their work is quite satisfactory.

PAPAGOS LIVING OFF THE RESERVATION.

Pa 131 197

These Papago Indians live in the southern part of Pima county, along the southern border of the territory of Arizona. Their language is similar to that spoken by the Pimas. They roam over a country about 100 miles in width north and south and about 125 miles east and west, and there are a few small villages over the Mexican border but near the boundary line.

Pa 13 231

The country in which they live consists of broad, open plains, divided by mountain ranges. The valleys or plains are arid, having no natural springs or running streams of water; yet after the summer rains these plains are covered with grass of a fine quality, and owing to the dryness of the air this grass is cured or dried on the ground and furnishes good, rich food for cattle during the remainder of the year.

Pa 361 312 342 [231]

The Indians select their dwelling places at the foot of the mountains near the mouth of the various canyons that open out into the plains. Small springs often flow through these canyons and sink into the sand. The Indians utilize these springs or sink wells into the sand, and thus secure the underflow from the springs. Their cattle feed out into the plains and return to these wells or springs to drink. Near these watering places, usually on an elevation, the Indians build their houses in their permanent villages of adobe, about 12 by 16 feet in area and about 8 feet in height. Small poles are laid on top and crosswise of the building, and on these are laid brush, with weeds or grass on the brush, the whole covered with about 6 inches of clay, which is impervious to water.

Pa [352]

The floor is of clay, and there is one doorway, but no windows. The doorway is sometimes closed with a dried beef hide. As a rule, they live on the outside of the house. The house contains no furniture except a little bedding and some cooking utensils.

Pa 262 439 291

Their food consists of beef, dried wild fruit, dried mesquite beans made into a kind of bread, and wild game. During the summer rains they raise some vegetables, which they dry for winter use. They also sell or trade cattle to settlers in the Gila and Santa Cruz valleys for wheat and corn, which the women grind in their crude way into meal and flour. They have adopted the civilized mode of dress, and are gradually learning the use of soap.

The women of the tribe are virtuous and industrious, being in these traits far in advance of any other tribe in the territory.

Pa 161 648 Pa 46

There are 4,800 of this tribe living off the Papago reservation. With rare exceptions they are self-sustaining, have always been good citizens, and on many occasions have joined with the whites to assist in suppressing murderous Apaches. The principal occupation of the men is raising cattle and horses, and a little farming when they can find a piece of damp ground that will raise corn and vegetables, hunting, chopping wood around mining camps, and ordinary labor wherever they can find it. If there is any mixed blood in the tribe it is not perceptible.

There are several mining camps scattered throughout the country which these Indians inhabit, and in some of the large valleys wealthy men or companies have sunk wells 500 or 1,000 feet deep and established cattle ranches or ranges, and many Indians are employed about these camps and mines.

Pa 133 497 224

The country is somewhat difficult of access, as there are several mountain ranges running through it. The roads follow the valleys, and sometimes it is "a long way around where it is only a short way across". These mountain ranges abound in game, which the Indians hunt.

Pa 273 231

A month's travel in these Papago villages failed to reveal a single case of drunkenness, although there are frequent instances of drunkenness among Indians in the streets of Tucson. They have great numbers of horses and cattle, but it is impossible to form a correct estimate as to numbers. The horses are small and inferior, but the cattle are fully up to the average in size and quality.

Pa 648 771 797

These Indians as a tribe have always been exceptionally friendly to the white people. They have never received aid from the government. The little religion they have is a conglomerate of Roman catholicism, superstition, and Indian boodooism. The Roman Catholic church established missions among them more than 150 years ago.

THE RESERVATION AND NONRESERVATION PAPAGO INDIANS, PIMA AGENCY.

Report of Special Agent C. W. Wood on the reservation and nonreservation Papagos of Pima and Cochise counties.

Pa 101 Pi [101] Pa [797]

TRIBAL NAME.—The Papagos and Pimas were formerly one tribe. Authorities differ as to the derivation and meaning of the name. One view is that Papago means "hair cut", another that it means "baptized". Neither of these meanings has any etymological basis or value. The most reasonable derivation of the term seems to be the following, derived from conversation with the oldest Indians: the division of the Pimas occurred from the labors

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU29

The Papagos are not addicted to
intoxicating drink, but smoking and gambling are so common among them that they will even stake their clothing on races, either by men or horses, and on the simple games with which they are familiar.

RELIGION.—The Papagos are nominally Catholics. Adults and children wear crosses and charms. They believe in witches and evil spirits, and buy charms to insure good luck.

At the little village of Ki-ki-wah, where there are a number of returned scholars, it was said that a simple service was held by these "graduates", in which they explained on Sundays the things they had learned about the white man's religion. At the village called Gunsight 2 Mormons have been living among the Indians for nearly 2 years.

EDUCATION.—The Papago youth of both sexes show considerable capacity for mental culture. Many of the Papagos speak Spanish fluently, even after having been at school for 2 or 3 years. When at home on their vacations they only hear Papago and Spanish, which tends to the disuse of what English they have acquired. They are docile, mild in disposition, and well inclined toward their teachers. They learn slowly but surely. The chief difficulty of receiving any permanent benefit from educating them is that they are so disastrously affected by the conditions which meet them when they return to their homes. They virtually return to barbarism and all old influences of a nonprogressive character.

The boys readily learn improved methods of agriculture, also the trades of tinsmith, blacksmith, and carpenter, while the girls learn sewing, cooking, and the general duties of housekeeping.

SCHOOL ATTENDANCE.—During the 3 years of the Tucson Presbyterian mission school 73 Papago children have been enrolled. There are 50 now on the rolls. The number enrolled at the San Xavier reservation schools is about 20. At Sacaton there are 15 Papagos on the roll. The government school there is well conducted.

It will be seen that in the district visited, with the addition of the Papago scholars at San Xavier, not more than 100 in all of these children are in school. The total number of Papago children of school age is probably about 2,000. Their parents will exercise no authority to secure their attendance at school even when they wish them to go, nor, on the other hand, do they hinder them if they desire an education.

PATHOLOGICAL.—The Papagos are very liable to consumption and pneumonia. This arises from the exposure to which they are subject in inclement weather, as all mud roofs leak in protracted rains and a pitch sufficient to carry off the rain would cause the adobe itself to wash off entirely. Many of the tribe are pitted badly with smallpox. Children are subject to measles and whooping cough in addition to lung difficulties. The Papagos have no medical treatment whatever among themselves, and in case of sickness resort to the "medicine man" with his mummeries.

The Indians seem to be able to deal with flesh injuries, but are powerless in cases of disease or fractures of bones. In acute local pain they sometimes put a pinch of cotton on the flesh and burn it there, repeating the process on a new spot at a little distance. Ordinarily their only resource is stoical submission.

SAN CARLOS AGENCY.

Report of Special Agent STEPHEN WHITED on the Indians of the White Mountain Apache reservation, Fort Apache subagency, and the Apache, Mohave, and Papago Indians of the San Carlos agency, Arizona, from August to November, 1890.

Names of Indian tribes or parts of tribes occupying reservations: (a) Arivaipai, Chilion, Chiricahwa, Kaiotero, Mimbre, Mogollon, Mohavi, Pinal, San Carlos, Senta, Tonto, and Yuma-Apache.

The unallotted area of the White Mountain reservation is 2,838,000 acres, or 4,950 square miles. The outboundaries have been surveyed. It was established, altered, or changed by executive orders November 9, 1871, December 14, 1872, August 5, 1873, July 21, 1874, April 27, 1876, and January 26 and March 31, 1877.

Indian population June 1, 1890: White Mountain Apaches, 2,121; White Mountain reservation, Fort Apache subagency, 1,920; total Apaches, 4,041; Mohave reservation, 531; Yuma reservation, Mohaves, 240; total at agency, 4,832.

The San Carlos agency is situated on a mesa immediately below the junction of the San Carlos with the Gila river. The altitude is about 2,900 feet above sea level. The records of the United States signal service show that the highest temperature for the summer of 1890 reached, July 6, 109°, the lowest for the winter of 1889–1890 was January 30, being 20°. The earliest frost in the fall of 1889 was November 2, and the latest frost in the spring of 1890 was March 16.

The agent reports to the Indian Office that many government buildings at San Carlos are in bad order. They consist of: No. 1, an adobe building 1 story high, 30 by 60 feet, one-half used as agent's dwelling, one-half for storehouse for grain, $1,000; No. 2, a 1-story adobe, built around a court, whole length about 300 feet, used for agent's offices, telegraph office, several rooms for dwelling, storerooms, shops, etc., whole in bad order, needs new roof, $3,000; No. 3, several small adobe buildings in rear of No. 2, used for shops, storerooms, etc., $200; No. 4, an adobe building, 1 story high, 33 by 52 feet, used as a meal shop, $800; No. 5, an adobe building, used for doctor's office and hospital, in bad order, $500; No. 6, a new stone building, 1 story high, 30 by 120 feet, with 4 cross partitions, built for storage, $5,000; No. 7, a stone building, same size as No. 6, now building, for shops; No. 8, a frame steam gristmill, $6,000; No. 9, a frame water gristmill (at Fort Apache), $6,000.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.